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PIONEER
Lyman Curtis

ONE OF THE
NINE HORSEMEN

by
DR. A. L. CURTIS

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A REPORT

ON

Pioneer Lyman Curtis

ONE OF THE NINE HORSEMEN

TO THE

"This Is The Place"

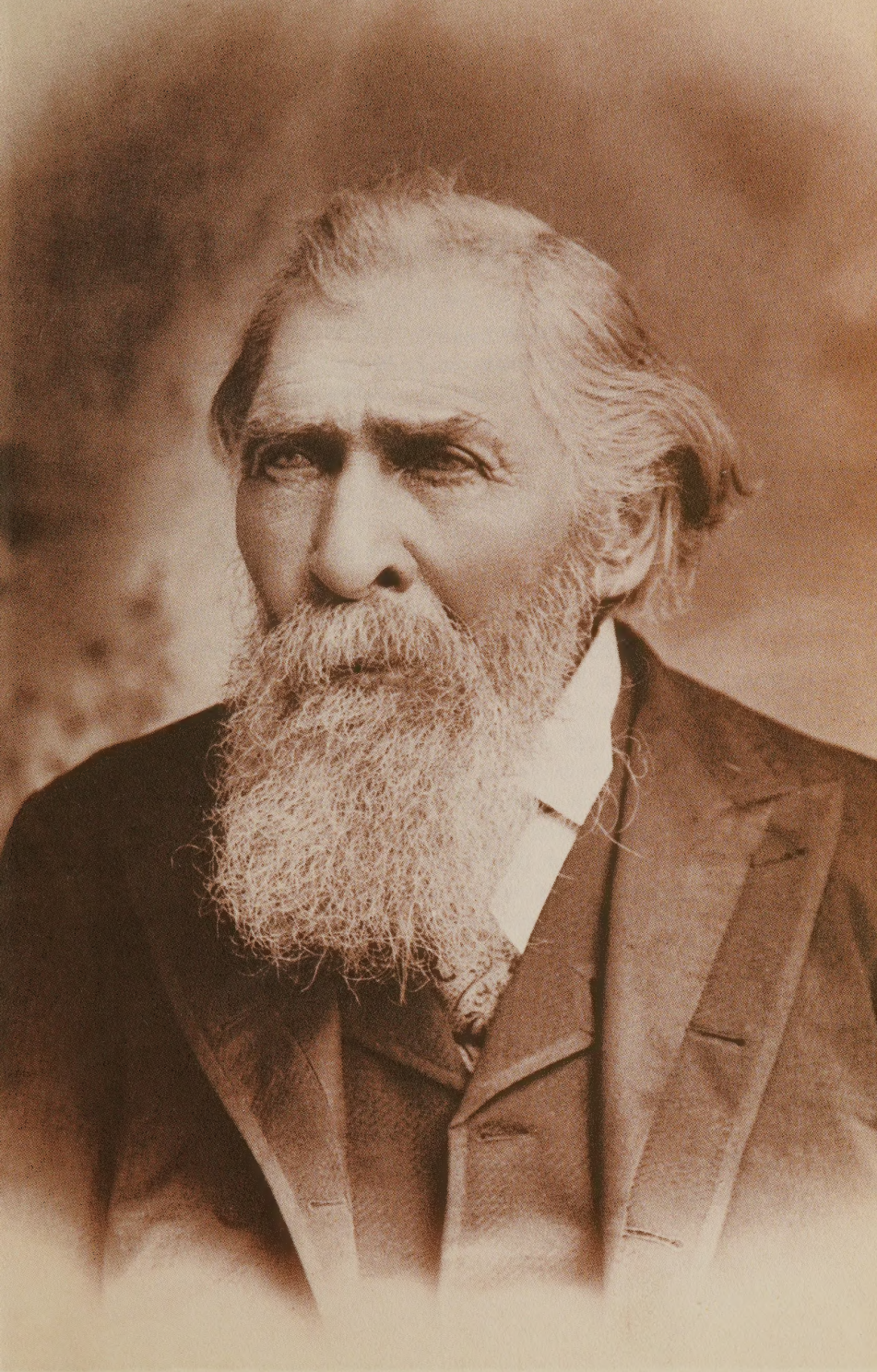
Monument Committee

212125

BY

Dr. A. L. Curtis

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THE QUESTION

"Who Is The Ninth Horseman?"

"On July 22, 1847, nine horsemen, headed by Orson Pratt and including George A. Smith, Erastus Snow and others, entered the Salt Lake Valley to explore it and determine a site for the new city. Eight of the horsemen have been positively identified."

* * * * *

* * * * *

"Now a Church-wide search has been instituted to find, if possible, evidence which beyond doubt will determine the name of the hitherto unidentified horseman."

This was one of the appeals—not the first—for information. It was a bonified bid.

A FOREWORD

Who are these nine men who composed the exploring company? The people want to know. The officials of the Church would like to know. The Governor of the state would like to honor these men and give them proper recognition.

The time some may think is rather late to present these facts. However, to those who do we will say that the essential facts contained herein were in the hands of the secretary of the Executive Committee as early as 1945, and they were placed in the hands of the Utah Board of the Utah State Historical Society and in the Church Historian's office as early as March, 1946. So this is a late resume of the evidence.

WHOSE OBLIGATION IS IT TO SEEK THEN OUT AND TO FURNISH THE EVIDENCE?

These men are gone. They left their records. The duty, it seems, rests upon the descendants of these Pioneers to furnish, assembled in a presentable way, the proof of the activities of a Pioneer. Historian's offices and historical societies have their own work and may not have time to do research on every question. Their assistance of course would be appreciated. But can or should they be expected to do extensive investigation for any and all requests? We crave their help, however.

CAN A JUST DECISION BE MADE?

The question may be asked, can the facts be ascertained or the problem be solved, or can a just decision be made of an event that happened a hundred years ago? In answer it can be said the descendants of the Pioneers from a historical standpoint are most fortunate. They have such a wealth of Pioneer journals. With the abundance of evidence these jour-

als furnish important facts regarding the Nine Horsemen, remain as plain as if the events happened but yesterday. It is simply a matter of research.

The names of the nine men are written and can be found surrounded by statements pertaining to their individual activities. No doubt need remain as to the identity of the men or of their doings.



Dr. A. L. Curtis, President of SAR of Utah
Presents "Good Citizen" Medal to
Governor Herbert B. Maw
for transmission to Ross Beason

THE STATE NOT ONLY WANTS THE INFORMATION,
THEY ASK FOR IT

REPORT OF "THIS IS THE PLACE"
MONUMENT COMMISSION

To His Excellency, honorable Herbert B. Maw, Governor
of Utah, and the Twenty-sixth Legislative Assembly:

Pursuant to the Joint Resolution (H. J. No. 14) adopted by the 22nd Legislative Assembly of the State of Utah on March 11, 1937, authorizing the appointment by the Governor of a committee of citizens of this state to procure a suitable design, make tentative plans and carry forward such preliminary provisions as seemed necessary for a monument to be erected on the Fort Douglas Military Reservation to commemorate the important contribution of the Mormon Pioneers to the early settlement and development of the State of Utah and the western part of the United States, the Governor appointed such a committee which was called together by him and an organization perfected.



STATE OF UTAH
OFFICE OF THE GOVERNOR
SALT LAKE CITY

HERBERT B. MAW
GOVERNOR

July 23, 1948

Dr. Asa L. Curtis
Payson
Utah

Dear Dr. Curtis:

I have studied very carefully the manuscript which you left at my office relating to Lyman Curtis, and feel impressed that an injustice will be done if a careful investigation of the matter is not made by the Monument Commission.

With that thought in mind, I have written to President George Albert Smith, who is Chairman of that Commission, requesting that he order an investigation of the whole business. Enclosed herewith is a copy of my communication to the President. I hope that favorable action will be taken with respect to Lyman Curtis.

As you requested, I am returning herewith the papers which you left with me.

With best wishes, I am

Sincerely yours,

Herbert B. Maw
Governor

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THE CHURCH WANTS THE INFORMATION

President Smith not only seemed interested, he took the writer into the Church Library and thumbed over volume after volume for evidence and stated that any book or manuscript bearing in any way upon the subject was at our service.

I cannot help thinking that President Smith not only welcomed the Governor's letter but that he passed it on to the Executive Committee for action.

OFFICE OF THE GOVERNOR
STATE CAPITOL
SALT LAKE CITY, UTAH

July 23, 1948

President George Albert Smith
47 East South Temple
Salt Lake City, Utah

Dear President Smith:

I have just finished reading a long statement prepared by Dr. Asa Lyman Curtis of Payson, Utah, offering proof to the effect that Lyman Curtis was one of the nine people who entered the Salt Lake Valley on July 22, 1847, with ^{Lyman} Parley P. Pratt. It seems to me that the proof offered pretty much substantiates that he was one of the group that came into the Valley before July 24th.

Inasmuch as names of all of those who made up ^{Lyman} Parley P. Pratt's contingent will perhaps be placed on the "This Is The Place" Monument and given special recognition, I am taking the liberty of suggesting to you that a committee be appointed by the Monument Commission to go carefully into this matter for the purpose of making certain that all of those who were members of ^{Lyman} Parley P. Pratt's company be recognized. I am sure that Dr. Curtis strongly believes that Lyman Curtis was one of those people. He has offered documentary proof to establish his contention. I therefore most respectfully recommend that the Commission over which you preside make a careful investigation.

I feel certain that Dr. Curtis will furnish the members of the Committee with the information that he brought to my office.

With kindest personal regards, I am

Sincerely yours,

Governor

A PRELIMINARY STATEMENT OF HISTORICAL FACTS

An introductory statement seems necessary to furnish some essential information regarding Pioneer Lyman Curtis. The name is found in the list of the original Pioneers which were led into the Rocky Mountains by President Young in 1847. He was a member of Company Thirteen. His traveling companion was Elder Levi Jackman. Between the two, they had a wagon, a yoke of oxen, a horse and supplies to last the two men for eighteen months. In the division of duties Elder Jackman, who had once been scribe to the Prophet Joseph, assumed the responsibility of keeping a daily journal.

It seems unnecessary to give the details of the trip. However, it will be a help to know that he, and all the members of Company Thirteen, were chosen during the latter part of the journey or upon July 13, 1847, as part of Forty-two men selected to proceed ahead of the main camp. This happened at the head of Echo Canyon where the majority of the entire camp was stricken with "mountain fever" and could not travel.

His name is listed with the Forty-two men who composed this working organization. He with this advance party proceeded down Echo Canyon, down the Weber River to the narrows or Henefer, then up East Canyon, over Big Mountain, over Little Mountain and down into Emmigration Canyon. This trip required nine days. Near the mouth of Emmigration Canyon at the end of the ninth day or on July 21, this group of Forty-two, was overtaken by the Main Camp of Pioneers.

Pres. Young and about one fifth of the total number were still detained in the rear because of sickness. However, four fifths of the Pioneers were near the mouth of Emmigration Canyon. These were scattered for a mile and a half along the new road because no one camp ground would accommodate their number in the narrow canyon.

**THE EVIDENCE THAT
LYMAN CURTIS ENTERED SALT LAKE VALLEY
WITH ELDER ORSON PRATT
JULY 22, 1847**

Lyman Curtis in the early eighties, prepared a short biography of himself. This biography forms our main evidence. This record was kept by him until his death and by his family thereafter. In March, 1946, after a previous interview with the Secretary of the Monument Executive Committee and upon his advice, this biography was presented as evidence. The document was placed in the hands of the Board of the Utah State Historical Society for examination.

We quote the following significant statement from Lyman Curtis' short autobiography. It reads:—

“April 16, 1847, I joined the Pioneers with whom I traveled to Salt Lake Valley, entering the Valley in Apostle Orson Pratt's company July 22, 1847.”

Upon this simple, clearly worded, easily understood statement of Pioneer Lyman Curtis, we base our claim.

It should be said the evidence was seriously considered and was deemed worthy of further investigation by the Board of the State Historical Society. The matter was turned over for the purpose to Dr. Snow, then a member of the Board and the Professor of History, B. Y. University. It should be stated further that Professor Snow gave a favorable report after investigation.

**EVIDENCE OF EQUAL IMPORTANCE FROM
ANOTHER SOURCE**

While the foregoing evidence is conclusive, it is substantiated by another statement of Pioneer Curtis. This other statement is from an entirely different source.

Early in the Eighties the Historian, Tullidge, visited our Pioneer. He wrote down word for word a short sketch of Lyman Curtis' life as it was dictated. This life sketch was published in the April 1885 issue of the Utah Historical Magazine. From this article, in the exact words of Lyman Curtis, we quote:

"In the spring of 1847, I left my family in Council Bluffs and in company with Elder Levi Jackman, we joined President Brigham Young's company as Pioneers for the Rocky Mountains. Brother Levi Jackman and myself traveling in the same wagon. After enduring all the incidents consequence on traveling through new country, without roads or bridges, we arrived in Salt Lake Valley on the 22nd day of July, 1847, in Apostle Orson Pratt's company."

Thus, we find from two independant sources, unrefutable evidence that Lyman Curtis entered Salt Lake Valley in company with Elder Orson Pratt, the 22nd day of July, 1847.

These two statements we offer as basic or fundamental evidence of the claim of Pioneer Lyman Curtis.

ADDITIONAL EVIDENCE

There is much supporting evidence as to the place where and as to the time when Pioneer Curtis finished his Pioneer trek. Let us consider this additional evidence under the following classes.

- I. Evidence supplied by Historians.
- II. Evidence supplied by friends and associates.
- III. Statements made by his family.
- IV. Pioneer Curtis describes his entering into the valley

EVIDENCE SUPPLIED BY HISTORIANS

Two historians give the date our Pioneer completed his journey. The Historian Tulledge, was so impressed by his visit to and the information given by Pioneer Curtis concerning the time he finished his pioneer journey and as to his associates on the occasion, he mentions the incidence a second time in his article of April 1885. This he does spontaneously.

Tulledge gives a short sketch of the life of Levi Jackman, the companion of Lyman Curtis, in which he writes thus:

“He (Jackman,) was one of the pioneers to these mountains, traveling across the plains in the same wagon with Brother Lyman Curtis. They arrived in Salt Lake Valley, July 22 in Apostle Orson Pratt’s portion of the Company.”

It should be mentioned that Tulledge was mistaken about Levi Jackman being in Apostle Pratt’s company on July 22. He and the rest of the Forty-two became part of the Main Company. Fortunately we have the journal of Jackman. It gives unmistakeable evidence that he, (Jackman,) and the group of Forty-two men were joined to the Main Camp. He, and they, entered the valley with the Main Encampment under the leadership of Apostle Willard Richards.

Apostle Orson Pratt’s company of July 22, 1847, was to him an entirely different organization to the one in which he belongs. In his journal Jackman, tells of the toils and difficulties the main camp had in fixing a road at the mouth of Emigration Canyon. He relates also the joy they experienced in moving into the open valley.

Of Orson Pratt’s organization of this date, he speaks thus: “Brother Pratt and others who went out in the morning to explore,” etc.

This article of Tulledge’s having been printed in 1885,

when most of the Pioneers still survived is a contribution of material value. At this time the history of the Pioneers was well understood. Even though the details may not have been collected, arranged and put into print, pioneer history was well known.

ANOTHER HISTORIAN SUPPLIES EVIDENCE

Andrew Jensen, at the time Assistant Church Historian, gives the date Pioneer Curtis arrived in Salt Lake. As part of a general program arranged for the Semi-Centennial Celebration, 1897, the Historian Andrew Jensen prepared a narrative of the Pioneer Journey. This was published in the Salt Lake Tribune under the title, **Day by Day with the Utah Pioneers**. Under date of July 8, 1897, the doings of the Pioneers upon that day, fifty years previous were given. In addition, with the help of our Pioneer, a brief sketch of Lyman Cutris' life was printed. In this article Jensen states: "He (Lyman Curtis) left Winter Quarters in the spring of 1847 with the Utah Pioneers and arrived in Salt Lake July 22, 1847.

Thus we have two historians giving the date of Lyman Curtis' arrival in the valley.

EVIDENCE SUPPLIED BY FRIENDS

ANDREAS ENGBERG ADDS PROOF

It was common knowledge among the relatives and the associates of our Pioneer as to the part he took in entering Salt Lake Valley. Andreas Engberg, one of Utah's first State Legislators was a friend, a neighbor, and one of the presidents, with Lyman Curtis, in the Priesthood quorum. He was an ardent admirer of the achievements of Pioneer Curtis as a community builder. In fact when an appropriate name, for their town was under contemplation, it was Andreas Engberg that suggested that the community adopt the name Salem or the name of the birth place of our Pioneer. This was done with a double purpose: first, it served as a suitable name for the town and second, it was an appropriate way to honor the community's greatest benefactor in the eyes of its people.

In the final illness of Pioneer Curtis, Andreas Engberg, who practiced as a physician, made almost daily visits to the bed-side of his friend and co-worker. Upon the demise of Pioneer Curtis he wrote the obituary. It was printed in the Deseret News of August 20, 1898 and was signed "A. E."

The article contains the following:

"Elder Lyman Curtis died at his home in Salem, Utah, August 8, 1897. * * * *

"He came west with the Pioneers, entering Salt Lake Valley with Orson Pratt's company, July 22, 1847," etc.

STATEMENTS MADE BY HIS FAMILY

It seems suitable and right to here introduce some statements recently made by decendants of Lyman Curtis.

Here follows the statement of Eliza Curtis Durfey:

"I, Eliza Jane Curtis Durfey, am the daughter of Lyman and Sarah Wells Curtis.

I was born in Salem, Utah, Feb. 21, 1865.

The town of Salem, Utah being named in respect to Lyman Curtis, whose birthplace was New Salem, Mass.

My father, Lyman Curtis, was an original Utah Pioneer, he traveled from Winter Quarters, Iowa with Brigham Young and his company of Pioneers, to the Salt Lake Valley in 1847. He and Levi Jackman came in the same wagon and made the journey together. They were in the same division which was formed on Bear River. Their ox-team was among the first teams over Big Moutain and Little Mountain, and among the first 23 to come down Emmigration Canyon.

On the morning of July 22, 1847, Lyman Curtis with Orson Pratt and a few others, entered the valley and explored it. According to the statement of my father, these few men established a camp on what is now the City of Salt Lake. Some of these men returned to the original company, but father says he, and one or two others remained at the camp site, the night of July 22, 1847. Father says he built the first fire in the valley, on or near the Temple block, on the same day of July 22, 1847. On July 23, 1847, he returned to build a short-cut road and help the company of Brigham Young, who was detained on account of illness, into the valley. This company arrived on the morning of July 24, 1847. On July 23, 1847, my father said the main company of Pioneers arrived on the present site

of Salt Lake City, he being there to meet them. A day or two later my father was with Brigham Young when he placed his cane in the ground and said, "This is the Place where we will build a Temple to our God."

Signed: Eliza Jane Curtis Durfey.

(Written by Mrs. Phil Durfey—great granddaughter-in-law, of Lyman Curtis, at her request and by her dictation.)

The following is a statement made by Emma Curtis Hanks, in regard to the entry of Lyman Curtis, her father, to the Salt Lake Valley on July 22, 1847:

"I am the fourth child of Lyman and Sarah Hartley Curtis, born July 31, 1869. My father was born at Salem, Mass. on January 21, 1812 and died at Salem, Utah, Aug. 6, 1898. Up to the time of his death, he was physically active and his mentality was clear and sound.

I remember many times of his telling pioneer stories and of his entry to the Salt Lake Valley. Father was alive and participated in the Semi-Centennial Celebration on July 24, 1897. He said he was among the very first to enter the valley on July 22, 1847. He was with Orson Pratt and a small band of explorers. This band of explorers searched the valley for a suitable place for building a city where the soil and water would be good and conditions favorable in all respects for the site of the new city they expected to build.

Some of the exploring party returned to the main camp of the pioneers, but a few remained on the ground and father was one of the latter group. This camp was formed on the present site of Salt Lake City, on July 22, 1847. It fell to father's lot to build the first fire, which was built of sagebrush. On the

morning of July 23, 1847, he was still there when the main company of pioneers came in and he was still there the next day, July 24, 1847, when Brigham Young and his party arrived.

For the Pioneer Jubilee in 1897, the sons of Lyman Curtis were all there for the occasion, some coming from New Mexico and Arizona. At this time, father expressed how hurt and slighted he felt because the committee in charge and those that wrote up the history of the pioneer entry into Salt Lake Valley had neglected to give him any credit whatsoever for the part he played on the day of July 22, 1847, and that his name had been omitted from the list of nine explorers.

Lyman Curtis was a man of few words, but he was always working for the public good. He joined the Church in 1833 and was a member of Zion's Camp. He settled with the Saints in Missouri and was expelled from there by mob violence. He went from there to Nauvoo and was a member of the Nauvoo Legion. He was almost in daily association with the Prophet Joseph Smith. He worked on both the Kirtland and Nauvoo Temples. After coming to Utah, he unselfishly labored for various communities in Utah and even in Nevada.

Unfortunately many of the accomplishments of Lyman Curtis were lost to history by his not having kept a daily journal."

Signed: Emma Curtis Hanks.

(Dictated to Emagean Hanks Sirrine, granddaughter of Emma Curtis Hanks.)

LYMAN CURTIS TELLS OF HIS ENTRY INTO SALT LAKE VALLEY

In the '80 and the '90 Father Time made great inroads upon the ranks of the Pioneer. The people mourned this loss. As a gesture of appreciation to the remaining pioneers, on August 20, 1894, a State-wide Celebration was given the Utah Pioneers. It was held at Saltaire. Many Pioneers attended. A number of them were called upon for short talks. Among those that spoke was Lyman Curtis. Amid an atmosphere of pioneer memories, Curtis told of his entry into Salt Lake Valley. In his talk he stated he entered a barren, desolate valley, and was welcomed by no living thing except hordes of crickets and drooping headed sun-flowers.

The Salt Lake Herald of August 21, 1894, describes the celebration and briefly gives the talk. In the report, we read: "Lyman Curtis described his travels and experiences in coming to this territory . . . He found here only a few crickets, and some sunflowers, which constituted the population at that time. He had not then dreamed such a structure as Saltaire would ever be reared in the valley."

The Deseret News of August 21, 1894, gave an account of this celebration at Saltaire. It also gave a brief report of the speech. That Lyman Curtis was one of the first to set foot upon the future site of Salt Lake City may be inferred from the talk made to the assembled Pioneers. It follows: "Pioneer Lyman Curtis, eighty two years old, of Salem, Utah County, who was then introduced to the assembly, referred to his personal experiences . . . and how he found a barren, desolate valley, shrouded with crickets and sunflowers, where now stands one of the most beautiful cities on earth."

Upon this occasion, Lyman Curtis was speaking to his Pioneer comrades. They knew the facts. Would he dare to make such statements as reported if they were not true?

He said: " . . . he found a barren, desolate valley . . . ; only crickets and sunflowers . . . ; constituted the population at the time . . . where now stands one of the most beautiful cities on earth."

THE PIONEER CAMP DIVIDED INTO FOUR GROUPS

On the Sweetwater the Mormon Pioneers contacted a Missouri Emmigrant Train going to Oregon. This outfit had a violent epidemic of disease among its members. Two and three people died of the epidemic in a single family. One or two of the Pioneers contacted the contagion. However, a little fire may start a big blaze. This happened in a way. From the one or two cases of sickness, the disease spread, day after day, until nearly every person in camp had it. Fortunately at first, there were enough well people to care for the sick, and travel went on as usual. However, as more and more individuals acquired the malady the camp became handicapped. It had become a problem on the Green River. By the time they reached the Bear River conditions had grown worse. As they came near the divide between the Bear River Valley and Echo Canyon, Pres. Young became so sick he stopped at a beautiful little spring in this valley. The main camp crossed the divide into Echo Canyon and camped, next morning, July 13. Because the President did not overtake them and because of the increased number of cases of sickness, the camp laid over. Heber C. Kimball and Howard Egan came from the rear camp with a message.

The camp was called together and Bro. Kimball proposed that a company of men be sent ahead to examine the narrows of Weber Canyon to see if the wagon train could pass down it in safety. If not they were to look for Ried's trail over the mountains and follow it. All of Company 13 and 14 volunteered as well as individuals from other companies. A total of forty-two men and twenty-three wagons moved forward that afternoon under the leadership of Orson Pratt.

The evening of July 13 the Pioneers were therefore divided into three groups and were scattered over a distance of about

twenty-seven miles. The epidemic was the underlying cause of this separation.

We should consider briefly these groups of Pioneers to get a proper background:—

1st. Pres. Young's Rear Group.

2nd. The Main Camp.

3rd. The Group of Forty-two Men.

4th. The Nine Explorers or The Nine Horsemen.
(Which was chosen later.)

PRESIDENT BRIGHAM YOUNG'S REAR GROUP

Pres. Young's rear group consisted of eight wagons, approximately sixteen men, and the three women and their children. Pres. Young by the morning of July 15 felt much better. So his rear company proceeded on the journey. About noon they overtook the Main Company. The sick here were mostly improved. So the two groups proceeded down Echo Canyon. However, by time they reached the Weber river on July 17, Pres. Young had taken a back-set and could travel no farther. A good camp-site was selected and he and about thirty men were left in a little grove on the Weber.

THE MAIN CAMP

Sun., July 18. The two groups (Pres. Young's Rear Group and the Main Camp) laid over on the Weber. The members were requested to offer up prayers for Pres. Young and the others who were sick. A meeting was held in the morning and one in the afternoon. It was decided that all the camp, (except Pres. Young, several others of the sick and enough of the brethren to take care of them) should "proceed on tomorrow, go through, find a good place, begin to plant potatoes, etc., as we have little time to spare." At 7:45 a.m. the next morning the Main Camp started onward. They did much work on the road. However, what had been done by the group that traveled ahead helped materially. The Main Camp made twice as good time. In three days they traveled from the Weber river, up East Canyon, over Big Mountain, over Little Mountain, and down Emmigration Canyon, nearly to the mouth. Here they were met by Colonel Markham and their wagons distributed in small groups along Last Creek, for convenience in camping.

THE GROUP OF FORTY-TWO MEN

The forty-two men who left the Main Camp on the head of Echo Canyon, stood the brunt of the journey over the mountains. They proceeded down Echo Canyon, down the Weber, they ascertained that it would be dangerous to go down Weber Canyon as they would have to travel in the bed of the river down through the rapids a distance of eight miles. It was hazardous. They found Ried's Cut Off over the mountains and traveled over it to the mouth of Emmigration Canyon. Both camps (The Forty-Two Men and the Main Camp) arrived at about the same time the evening of Thurs., July 21. The two groups camped under the direction of Stephan Markham (who had traveled with the First Company.)



Statues of the Nine Horsemen on "This is the Place"
Monument.

THE EVENTS IN EMMIGRATION CANYON

Here, near the mouth of Emmigration Canyon the main camp and the forty-two men were halted by road difficulties. Even after the two groups were joined it was a great task to overcome these road conditions. Here they faced the worst road hazards of the whole trip. Trees and underbrush had to be cleared away and a dugway had to be built for a quarter or half a mile before a wagon could even enter the valley.

The Ried-Donner Company, the previous season, to avoid this labor, hooked twelve teams to each of their wagons and dragged them, one by one, up a steep ridge two or three hundred yards to a shelf on the mountain side from which they descended with great effort into the valley. This was a colossal job and required several days of their time.

SOME PROBLEMS

Apostle Orson Pratt and Erastus Snow, had not returned from a trip into the valley that evening when the main camp caught up with the advance company. Early the morning of July 22, Apostle Pratt betook himself back up the canyon a half mile to the wagon of Apostle Willard Richards to confer with him and Apostle George A. Smith, the leaders of the second group.

Some problems of great importance had to be solved. They, the whole group, were face to face with the difficult piece of road construction, at the mouth of Emmigration Canyon.

So these questions arose:—

First: How could the road making be accomplished. Second: Where would they go when they entered the valley?

A DECISION

The three leaders conferred on these matters. According

to Thomas Bullack, the official scribe, they reached this decision. He writes: "It was decided that Orson Pratt and George A. Smith and several others should go ahead into the valley and look for a suitable place to plant seeds, while Willard Richards should take the lead of the pioneers in traveling through the canyon into the valley."

THE COMPANY OF NINE EXPLORERS

The decision was put into action. Leaving Willard Richards and the large group of men to assist him the nine horsemen with probably a pack horse or two set out for the valley. Of this Orson Pratt writes: "July 22. This morning George A. Smith and myself accompanied by seven others, rode into the valley to explore, leaving the camp to follow on and work the road, which here required considerable labor, etc."

THE MAIN CAMP

Those that remained behind began to make the road. Traveling through the canyon into the valley, by the main body of Pioneers under Willard Richards was not easy. It took time, and toil. The Forty-two men, teams, and wagons would have been delayed the greater part of two days, had they not received the timely help of the men of the main group. As it was it took the combined effort of all, the greater part of the day to cut their way out of the canyon and travel a few miles. William Clayton who saw the two groups reunited writes: "After traveling one and three-quarter miles we found the road crossing the creek again to the south side and then ascending a very steep hill. It is very steep as to be almost impossible for heavy wagons to ascend, and so narrow that the least accident might precipitate a wagon down a bank of three or four hundred feet—in which case it would be dashed to pieces." To avoid this very

dangerous place, the brethren set to work making a new road down the canyon along the creek, which took them about four hours, after which the company resumed their journey and soon emerged into the open valley, traveled $5\frac{1}{4}$ miles further and encamped by a small creek. Day's journey, $7\frac{1}{4}$ miles.

THE CAMP ON MILL CREEK THE EVENING OF JULY 22, 1847

How many were in the groups and where did they encamp for the night?

It may be a surprise, as to the number, but Elder Willard Richards led about a hundred and twenty into the valley, July 22. (President Young and about thirty people with him, had been detained by sickness and were behind. Apostles Pratt and Smith and seven others were ahead searching for a place to locate a city. Four pioneers had been sent from Fort Laramie to Pueblo and nine were left at the ferry. However, seventeen saints had joined the Pioneer band at Fort Laramie and eleven Mormon Battalion men overtook the company and joined it at Green River. Making the subtraction and additions, it would leave the number one hundred and twenty. This is approximately correct.)

The hundred and twenty pioneers that made up the main camp emerged from the mouth of Emmigration Canyon and traveled southwest for about $5\frac{1}{4}$ miles further and encamped upon a small stream. "Pioneer Charles Harper said—There seemed to be some difference of opinion as to where the pioneers camped in (the valley.) Assocding to his statement, the company he was in (the one hundred and twenty) arrived July 22, and camped on the bank of Mill Creek."—Jenson in Day-by-Day.

That this group spent the night upon Mill Creek is further proven by a statement made by Erastus Snow. Speaking of his

and Elder Orson Pratt's entry into the valley July 21, he says: "We could see the canes down in the valley, on what is now Mill Creek, south of the lower grist mill, (Husler's,) which looked like inviting grain and thitherward we directed our course." Continuing Elder Snow said: "The next day, July 22, our working party cut their way through the Narrows and came down to Mill Creek, south of the present mill and camped for the night."

It was 4:00 P. M. when camp was struck. The sun that July afternoon stood midway in the western sky. There was time for much work. However, not a shovel was gotten out. Not a team was hooked to a plow. These Pioneers were in the valley but they had not reached their destination. During the four hours of day light that remained, their animals grazed and the men waited for word from Orson Pratt's company of explorers.

They were not pleased with this particular location. It was a cane brake and a swamp. A city could not easily be built upon the spot. So the men of the main camp waited.

THE NINE HORSEMEN

With the Main Band of Pioneers encamped the night of July 22 upon Mill Creek south of the lower grist mill, let us take a glance at what the Nine Explorers did. As well, let us consider the names of the Nine Horsemen and their interesting story.

THE STORY OF THE NINE EXPLORERS

That morning the nine men left the canyon very early and moved into the valley. They apparently explored the valley as far south as Mill Creek. They then turned northward in their search. They carefully observed the region as they passed along. The valley was examined as far north as the Warm Springs. However, in the extreme north the soil was not suitable for crops. Therefore they began a return trip.

All nine men had been favorably impressed with the region of the "Two Streams." At the mouth of what is now City Creek Canyon, the stream divided into two parts. One branch flowed westward and the other branch ran southward. These streams were at first referred to by the Pioneers as the "Two Streams" or the "Two Creeks."

In what seemed the most desirable spot in the valley these nine men dismounted. They held a council—most probably opened by prayer. Each of the nine men expressed the results of his observations and gave his opinion.

They were all of one mind. This was the region of their choice. "City Creek . . . appeared to us the point of our destination." (Snow)

With Orson Pratt's company of explorers agreed upon the place of their destination let us introduce here the story of Lyman Cutris, one of the Nine Explorers.

LYMAN CURTIS

Fifty years later, our Pioneer returned to this same spot. Time had brought great changes. Almost miracles had been wrought. The sage, the willow, and the briar had disappeared. Before him stood a great Temple with spires pointing to the sky. East, west, north and south ran broad streets, lined on both sides with spacious buildings. At this time he found himself in the midst of great concourse of people, gaily dressed and joyous. A great celebration was in progress. Through the wide streets, draped in holiday attire, passed a great parade with flags and banners and bands. Many organizations were represented by groups of marching men. He heard the muffled cadance of tramping feet as batallions of soldiers in colorful uniforms passed. Then came scores of floats depicting industry and the march of progress. After these came the carriages of the Governor and his attendants, and the Officials of State. In their turn came vehicles carrying the Authorities of the Church.

(Later, they unveiled a great monument in honor of the Pioneers. It was reared on the very spot, or within a stones throw of where the nine men knelt and asked the Almighty to direct them in the choice of a proper site for a city.)

All of this great celebration was to honor the band of Utah Pioneers. Curtis found himself bedecked with ribbons and badges, by a grateful people. A special gold medal of honor bearing his name was pinned upon his breast. He was thrilled with it all—the Temple, the City, the vast multitudes of happy people, and the spirit of progress. However, Pioneer Curtis was a level-headed man. He appreciated the celebration and the honors heaped upon him and his noble comrades. He received it all with thankfulness and humility.

They called the roll. Of the original band of Pioneers led by President Brigham Young, only twenty-eight were still

1847

Utah Pioneer Jubilee

1897

JULY 24, 1897.

PIONEER

Lyman Curtis

RESIDENCE

Salem

TOWN

Salem

COUNTY

County Utah

STATE

Utah

BORN

1842

TOWN

(New Salem)

COUNTY

Fennell Massachusetts

STATE

ARRIVED IN SALT LAKE VALLEY

July 27th 1847

WHOSE COMPANY

John Brown Co. Co.

CAPTAIN OF 100

Stephen Markham

CAPTAIN OF 50

CAPTAIN OF 10

CAN FURNISH FOLLOWING NAMED RELICS
OF THE PIONEER JOURNEY

I WILL PRESENT THE FOLLOWING RELICS TO THE STATE

In company with others went to Missouri in 1834
to "fight" to redeem men we stage have till driven

REMARKS

out. Came to Missouri but a Temple and left it
Came to Mountain and fired and kept ad
Peace Plenty Lyman Curtis; Jan 18.5. year

alive. Many of these were halt, blind or bed-ridden, and unable to attend the celebration given in their honor. Those that did attend however, were feted and feasted and bedecked with badges and honors.

The roll of the Nine Horsemen was called. Pratt, Smith, Rockwell, Pack, were all gone to their reward. Lyman Curtis was the only one of the Nine left. Here is an enigma. The one and only remaining Horseman who knew and did tell the story of the Nine Explorers, heard himself called an "unknown" or an "unnamed" or an "unidentified" man.

There is no need trying to conceal the fact. This was a deep cut to the Pioneer. However, his level headedness came to his aid again. He knew this was the mistake of one man. The people as a whole, the State, and the Church honored him, believed him and for him and his Pioneer Comrades had expressed their gratitude by this great celebration.

Pioneer Curtis took the matter up with a number of the leaders. However, it seems the right contacts were not made. He was in his eighty-sixth year, and while his mind was clear and active the weight of four score and five years handicapped his activities. He returned home.

Little doubt was left in the minds of his family, his friends, and his neighbors as to the part he took on July 22, 1847 or as to the doings of the Nine Explorers on that date.

The historical sketch given at the Fiftieth Anniversary, which has been followed since, to his mind, would have been much more complete and correct, had it given the important details of the doings of the Nine Horsemen. Curtis said it should have at least done the following: first it should have mentioned all Nine Horsemen; second it should have told of the camp established by these Nine Explorers; and third, it should have told of the founding of the north camp on July 23, on or near the spot occupied by the camp of the Nine Explorers.

THE NAMES OF THE NINE HORSEMEN

There was no question in the minds of the members of the original Pioneers' band or for the first forty years as to who the Nine Explorers were. No one journal gives all the names. William Clayton gave the names of seven. He omitted two names, that of Lyman Curtis and that of Erastus Snow. However, as early as 1880, Snow announced he was one of them. The fact was printed at the time. Likewise with Curtis, as early as 1885, the fact that he entered the valley with Orson Pratt and his company of explorers was published in the Utah Historical Magazine and distributed widely. Any group of Pioneers could have given the names of the Nine Horsemen. There was not any question until about 1897. The list of the nine named is here given.

LIST OF THE NINE HORSEMEN

Orson Pratt
George A. Smith
Erastus Snow
Joseph Mathews
John Brown
John Pack
Porter Rockwell
Lyman Curtis
Jesse C. Little

THE EXPLORERS' CAMP

We left the Nine Horsemen assembled on the most desirable spot in the valley. At a council they had made a choice of the site for a city.

We did this to introduce the story of Lyman Curtis. Let

us return to the Nine and continue the story. Pioneer Curtis stated the Nine assembled on the occasion upon a spot just east of the present Temple Square, and here the Nine Explorers established a camp.

Pioneer Curtis stated, further, that next morning, July 23, the main camp of Pioneers arrived. They came in two divisions. He stated further that the great majority of them made their camp on the south branch of the two creeks. However, a goodly number crossed the creek and were led to the region where the Explorers had made their camp. Here this group of Pioneers began to plow and to plant. These wagons, (we learn from other sources there were twelve,) and the ones that followed formed (the Upper or) the North Camp.

PROOF SUPPORTING LYMAN CURTIS' STATEMENT THAT THE EXPLORERS ESTABLISHED A CAMP

Fortunately, for those who are interested, the great Historian, Herbert Howe Bancroft, came to Utah and spent much time in the '80's among the people. He found, "the Church records truthful and reliable." In addition he says, "I have visited the people in person, and gathered from them no inconsiderable store of original and interesting information." He came at a time when a great many, if not the majority of the Pioneers were still living. He saw the picture of Pioneer history as a whole, and viewed the various events in the perspective of their importance. Speaking of Orson Pratt's company of explorers, and their camp, he says, "The following morning, July 22, 1847, the advance company, composed of Orson Pratt, George A. Smith, and seven others entered the valley, and encamped on the bank of Canyon Creek. They explored the valley, etc." These are the words of an impartial, trained investigator concerning an important event of apparently common knowledge at the time. In the mind of this historian there was no question

or uncertainty. These nine men made a camp.

(Here Insert Allen Compton's)

One more witness will be introduced whose writings prove unmistakeably that a camp was formed July 22, upon the "two small streams" or City Creek as it was later called. This witness is the careful, accurate, and painstaking Wilford Woodruff. In describing his entry into the valley on July 24, he tells of how President Young who was ill, asked him to stop the carriage so he could overlook the valley, and how they being elated over the view moved on to the encampment of their brethren. He gives us an idea of the location of the encampment which was "upon the banks of two small streames." He also gives the time the first camp was made which was "two days before us." His words follow:

"After gazing a while upon the scenery, we moved four miles across the tableland into the valley to the encampment of our brethren, who had arrived two days before us. They had pitched upon the banks of two small streams, etc."

There can be no doubt as to where the Explorers camp was located. Three of the four witnesses state the Explorers formed a camp. Three of the four indicate the camp was made on City Creek. All four agree it was made July 22, 1847.

We must conclude further, there were two camps formed in the valley the night mentioned. One was upon the future site of Salt Lake City and the other one was upon Mill Creek four and one-half miles away.

It must be kept in mind that all nine explorers did not remain at the camp on City Creek. Messengers returned to convey the news to President Young and as well as to the camp on Mill Creek, that a site for a city had been chosen.

Let us tell one more incident in the story of Lyman Curtis

and the Nine Horsemen. It seems that the various Pioneers had their "FIRSTS." Orson Pratt was THE FIRST to stand on the land later platted as Salt Lake City. George A. Smith was THE FIRST to plant potatoes. Wilford Woodruff was THE FIRST to climb Ensign peak. Likewise, Lyman Curtis had his FIRST. He built the FIRST fire.

Whether the thought was one of this Pioneer's or whether it was planned by the Nine men we are not told. However, not long after the selection of a site was made, Lyman Curtis gathered up a heap of dry sagebrush and set fire to it. When it was burning briskly he piled it high with green sage. From it a column of blue-white smoke rose toward the clear sky, this served two purposes. To their Pioneer comrades, left behind, it was a welcoming beacon inviting them to the spot. Again it acted as a signal to the curious Indian who watched the movements of the Pioneers with suspicion and anxiety. It meant to them: "We are here. We make our presence known. We come as friends. We come in peace."

Wherever you meet the Curtis family, from Canada to Mexico or from California to New England, and hear the pioneer story of Lyman Curtis' concerning his entry into Salt Lake valley, you will hear the story of the FIRST FIRE.

THE MORNING OF FRIDAY, JULY 23, 1847

The members of the Main Camp on Mill Creek began to move early. They headed their teams northward toward a small grove on the south branch of City Creek. It was four and a half miles away. The grove, we are told was on the ground now occupied by the City and County Building, was about three quarters of a mile south of the west fork of the creek.

As soon as the company had arrived, a series of activities was started. How different to what was done the afternoon of the day before on Mill Creek where they rested and waited.

However on the morning of July 23, they had reached their destination. No sooner had all arrived than they assembled in one spot and dedicated the land and themselves unto the Lord. Apostle Orson Pratt acted as mouth. Of this Erastus Snow says: “. . . We bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him for a dwelling place for His people. And then we organized various parties to get out the plows, and other implements and tools, appointing some to go and plow the lands, and others to turn the water on the land to irrigate it.”

This assembly broke up, and small groups went here and there to begin work. The most suitable spots were chosen. Groups of teams and workmen began their activities. One group crossed the stream with their wagons, came to the region of the Explorer's camp three quarters of a mile north, and began work, according to Pioneer Curtis. They formed the nucleus of the North Camp.

The two horsemen sent to inform President Young of the choice of the site for their future city, returned. They reported that President Young and the rest of the sick had improved in health and that they would arrive the following day.

It should be stated that President Young and the rest of those who had been seriously ill arrived about noon July 24. They located at the South Camp. Many years afterwards, President Young, in speaking on the subject in the Tabernacle, stated that he and those in the rear company who came in with him first camped three-quarters of a mile south of that place.

With all the Nine Horsemen reunited with the Main Group of Pioneers at one camp or the other, and with all the Pioneers including President Young and those that had been sick, busily engaged with one accord, changing a desolation into a garden of peace and plenty, our story of the Nine Horsemen properly closes.

SUMMARY AND CONCLUSION

The Monument Committee chose a special place of honor on the monument for the Nine Explorers or the Nine Horsemen. This was done because they were the first nine men to reach the final destination or the site of Salt Lake City.

Eight of the men were known. The commission appealed for information identifying the one remaining horseman.

Answering to their appeal this report is made and the name of Pioneer Lyman Curtis is submitted. Ample irrefutable proof is given herein that Pioneer Curtis was one of the nine and that he arrived July 22, 1847, at the Pioneer's final goal.

Fifty years later at the Semi Centennial Celebration he was the last surviving member of this exploring group. At this time, as well as years previously he supplied the names of the Horsemen, and also facts concerning two important historical events connected with the Explorers, that had been overlooked—that of the Explorers' camp and that of the north camp. The exact site was "just east of what became Temple Square."

At a time when there was no confusion about the matter, Lyman Curtis said, and it was put into print, that he entered the valley in the company with Apostle Orson Pratt and he finished his pioneer journey at a specific time. In a plain straight forward manner he said: "In the spring of 1847 I joined President Young's company as Pioneers for the Rocky Mountains, and arrived in Salt Lake Valley on the 22nd day of July, 1847, in Apostle Orson Pratt's company.

ADDENDA

INTERESTING FACTS ABOUT THE NORTH CAMP

Did the camp between the two forks of City Creek continue? or did it fail? The answer will be interesting. Did it receive additions or not? What is the proof?

The camp seems to have been there the next day.

The following morning Saturday, July 24, 1847, Howard Egan writing of his entry into the valley says: "After leaving the canyon about two miles, we came in sight of the other camps a few miles to the west." He uses the plural "camps."

Wilford Woodruff's statement has been referred to previously. However, in the light of other statements let us look at it again. Two camps must have existed July 24 for Woodruff on that day says: "... They had pitched upon two small streams." The camp on the south branch was three quarters of a mile below the west branch and could not have been said to have been upon the bank of the west creek. Two camps must have been made. Again, the south camp was made only one day prior. The north camp was necessary to fulfill both conditions stated by Woodruff as to time and place.

July 25 was Sunday. No movements of teams were made. Religious services were held and the sacrament administered.

Monday, July 26.

Lorenzo D. Young, President Brigham's brother looked around. He had not been in the valley 48 hours when he obtained permission to remove his wagon from the south camp. Very early Monday morning he drove three fourths of a mile northward and placed his wagon under the shade of an oak on the north bank of the West branch of City Creek and just east of what became Temple Block. Did Lorenzo D. Young leave

the South camp and move completely away from everybody into the wilderness or did he move to a choice spot in the North camp?

President Young and party on their way to Ensign Peak passed the region, and carefully observed it for the first time. They "decided that this was a better camping ground than the one occupied." On arriving back to their camp after exploring Ensign peak and the Warm Springs they ordered their wagons removed to the place next morning.

Tuesday, July 27

President Young and the Twelve went to the Tooele valley to explore. They did not return until next day.

However, we have the events of the day chronicled by young Horace K. Whitney, who writes: ". . . 16 wagons belonging to the Twelve and some others (including 3 of Hebers) were removed to a spot across the creek about $\frac{3}{4}$ of a mile hence, near the site of ground, where it is supposed the future city will be built . . ."

Bear in mind the number of wagons, we wish to refer to it again. Whitney has "including 3 of Heber's" in parenthesis. He and his brother, Orson K. Whitney, were "Brother Heber's boys." They clung to him like sons to a father. The movement of his wagons caused anxiety. Being left behind, they felt deserted and alone at the lower camp. They wanted to be with Brother Heber at the place of the future city. They watched anxiously for and sought an excuse to move. If someone else had moved, they certainly would have done so.

Wednesday, July 28

The exploring party from Tooele valley arrived at 4 p.m. Their wagons had been moved the previous day, so they came to the new location.

An interesting thing happened on the late afternoon of this date. It was a climactic event of major importance. To it is linked the exact location of the North camp and it pointed out the axis or hub around which Mormonism has, in a way revolved for the past one-hundred years.

President Young up until this particular day evidently did not know the exact spot on which the Temple would stand.

It seems the best answer he could give was: "I have seen it, I have seen it in vision, and when my natural eyes behold it, I shall know it."

Speaking of the time President Young first recognized the spot for the Temple Wilford Woodruff writes: "After our return from Tooele President Young called a council of the quorum of the Twelve . . . We walked from the North camp to about the center of the two creeks, when President Young waved his hand and said: "Here is the forty acres for the Temple." Then giving details regarding the future city, he continued: "The city can be laid out perfectly square, north and south, east and west. * * * "

We are told he made a mark upon the ground with his cane. The point was midway between the two streams and was near the North camp. The place was specifically located (as we may see) by another incident. Howard Egan writes: "The brethren of the Twelve wished me to notify Brother Markham to have the brethren meet close by our camp, at 8 o'clock this evening." Jackman, Curtis' companion, writes of this meeting thus: ". . . This evening Brother Young called the camp together and the men that had been exploring, made a report. They found no place that looked so well as this place. All seemed to feel that this was the best place to stop. Brother Young said he wanted to know how the brethren felt . . . But he knew that this was the place for a city, for he had seen it before, and, that we were

now standing on the south east corner of the Temple Block. He said many other things which did us good. All voted that this be the place to stop."

We find:

1. President Young moved to the Upper Camp this 28th day of July though his wagon was moved the previous day.

2. His natuarl eyes first recognized the spot for the Temple.

3. The Pioneers voted as a body "that this be the place to stop." This meeting was held at the North Camp, on the southeast corner of the Temple Block.

Thursday, July 29

On this day Wm. Clayton wrote, "At eleven o'clock, I was moved up to the other camp, about three-quarters of a mile."

The Twelve went out to meet the Mormon Battalion.

Horace Whitney writes: "The soldier brethren arrived here this evening about $\frac{1}{2}$ past 5 o'clock. They came in a martial manner in the following order:

1. The Twelve with the officers on horseback.
2. A body of horsemen.
3. Next, a company of footmen who stepped to the soul-stirring tunes of the fife and drums. (About 150 men).
4. And last closing the line followed 30 or 35 wagons." Later corrected to 34. (The numbering is the author's)

He continues: "They passed our camp beyond which they went $\frac{1}{4}$ of a mile and encamped, after first crossing the creek.

Friday, July 30

After watching and waiting for an excuse to move and finding none, Horace wrote: " . . . This evening Orson and myself got up our horses and moved north $\frac{3}{4}$ of a mile to the place where the Twelve and others had located themselves to the number of about 30 wagons. Near here is the site of the future city including the ground allotted to building of the Temple which is to occupy 40 acres. Adjacent to this place, flowing west is a small clear stream which affords excellent water."

Young Whitney leaves no doubt regarding the location of this camp. He gives the distance from the south camp, speaks of its location near the Temple, and tells of its nearness to the west branch of the stream. He also gives the number of wagons—30 wagons. The number includes his wagon most probably, and the sixteen of the Twelve moved up on the 27th of July, and the one wagon of Lorenzo D. Young moved to the location on July 26. This leaves twelve wagons as the number most probably moved to the place July 23. The evidence is in accord with the story of Lyman Curtis.

Thus, we have at the end of the first week, a North camp composed of thirty wagons; second, a Middle camp of Thirty-four wagons; and third, a South camp of forty-seven wagons. (Forty-two Pioneer wagons and Five of the Crow Family.)

A hundred years has not dulled the details concerning the North camp or the Explorer's camp. From the faded leaves, the story penned a hundred years ago speaks out in support of the story told by Pioneer Lyman Curtis. It was true. There was an Explorers' camp, there was a North camp, and they were just east of what became Temple Square.

Sunday, August 1

Alarm was felt by the brethren on account of the Indians.

A day or two previous two Indians had been killed, near camp, in an argument among the Indians themselves. The Indians came to the camp in fairly large groups. Some Shoshones had left in a sullen mood because the Pioneers had traded with the Utes.

At the afternoon Sunday meeting, William Clayton reports: "Elder Kimball again rose to lay before the brethren some items of business, whereupon it was decided that the three companies form into one camp and labor together and that we let the Indians alone."

Monday, August 2

Clayton writes: "The other companies commenced moving their wagons up and we also moved a little farther east. During the day the whole camp was formed in an oblong circle."

Thus the North camp became by the eleventh day the only camp in the valley. The wagons were arranged in an "oblong circle" between the two branches of City Creek, just east of what had in the meantime been chosen as Temple Block. Lyman Curtis did not overstress the importance of the North camp, and a hundred years has not dimmed the record; nor lost its details.

THE PIONEER JUBILEE DOCUMENT

This evidence, of July 24, 1897, was shown us by the Utah Historical Society. While the Lyman Curtis family knew the facts it contains, evidently no living member had a knowledge of this paper before the Historical Society made its existence known in 1947.

It is an interesting and important document. It contains, to be sure, mistakes in spelling and omissions and misplaced letters and words. However, it is easily read and contains some important information. Let us consider it.

First let us mention what the critics say of this document. They point out:

1. The mistakes in spelling.
2. Some omissions and some misplaced letters and words.
3. There are some interpolations.
4. They think he did not know when he was born.

Regarding these criticisms, we will say, that it was quite universally true that the early members of the Church (including the leaders) had little opportunity for learning and advancement. We have to look upon their short-comings with a degree of charity. Neither the Prophet Joseph nor Brigham Young had much schooling.

Regarding the omissions, etc., it may be said, the advanced age of this man at the time of writing had something to do with these defects. Shakespeare, speaking of old age, says it leaves us without everything, or "Sans teeth, sans eyes, sans taste, sans everything." In places one letter is written over another due to blurred vision. Letters at the end of words are omitted because the hand could not keep up with the thought. Then there

is the struggle with the proverbial "post office" pen. At the time, the modern fountain pen was not in common use. Apparently the old fashioned steel pen was used. This had to be refilled every few letters. This is noticeable by the frequent new starts that had to be made, often in the middle of a word. This interrupted the flow of thought.

There are three interpolations. These seem to be explanations added most probably by the custodians of these records. They are written in lead pencil and are intended simply to help. The first one is "New Salem" written over the same word by Curtis. The second one is the year "1847." The last one is under "**Whose Company**" where the name of the company is designated by "B. Young's." This was done apparently to indicate the original Pioneer Company as against "Session's Company," "Martin's Company" or the other companies that followed.

A word should be said about the ascertainment he did not remember the date of his birth. The day and the month are most easily remembered. The year of birth is hardest and we frequently have to figure out our age. He wrote "I am 85 years old," and gave the year of his birth. As to the day, we have good evidence to assume he knew.

Having reviewed the adverse points, let us look at some of the good things in the document. Consider, first the residence and the place of birth. The one is "Salem, Utah," and the other is "New Salem, Mass." Did those who pointed out the trivial mistakes, see or mention any resemblance in these two names? Why the similarity? The details would make a long story. Pioneer Curtis never dwelt upon the subject because he was an unassuming man. However, Curtis was a colonizer and a community builder. As early as 1854, he was sent by Pres. Young to aid in the Southern Indian Mission. At the

time, most if not all, the infant towns in Utah's Dixie were reached only by Indian trails. The meager household furniture and farm equipment were brought in by pack animal.

He was a forceful man. During his mission many roads were built, in fact, his wagon was the first to roll across the Black Ridge. Irrigation dams were built or rebuilt on the Santa Clara river, on the Virgin river, and on the Muddy river. Extensive canal systems were finished and the foundations laid for future towns. Later these became thriving communities, (including Santa Clara and St. George). After the whites were taken care of he turned his attention to the Indians. About a hundred and fifty Indians were colonized on the Muddy, mostly by his efforts. An irrigation system was taken out and these Indians cultivated about two hundred acres of ground.

With the new roads and new irrigation possibilities many new comers arrived in the area. The climate was ideal and was favorable to growing many semi-tropical crops. He grew the first field of cotton and Utah's Dixie became a thriving region.

After four years of active work he was released from his labors in the Southern Mission.

On his return to the northern settlement he was attracted to a small community of a half dozen families between Spanish Fork and Payson. The settlers had built a dam across a small stream so as to form a pond and were irrigating, here and there small areas in a total of about 400 acres of land. They called the settlement Pondtown. The small group did well on their small farms. Most of them were content, Curtis looked around and saw that their few houses were in the center of hundreds and hundreds of acres of land with the very finest soil. Couldn't it be irrigated? He determined to find out. Only a careful survey would tell. Surveyors instruments were out of the question. So he devised a transit and made the survey. A canal

could be run from Spanish Fork river to the outskirts of Payson. It would be a long canal and a hard one to build. There were many who had grave doubts. However, he rallied, behind the project, his five brothers who had every confidence in his judgment and ability. Others joined them and soon there were scores working. Only the crudest implements could be obtained. Nevertheless, the project was completed in less time than at first expected. Soon thereafter the wilderness, beginning at the south borders of Spanish Fork and running south and west to the limits of Payson was converted to gardens and farms.

Had Lyman Curtis turned these gains to his personal advantages he would have been acclaimed a wealthy, influential and wise man. He chose differently. They all shared and shared alike. Years later when hundreds of people had made their homes in this locality they rose up as one man and called his name blessed. To show their appreciation to their benefactor they changed the name of the town and named it in his honor. They wished the name Curtis but could not get a post office by this name. So they called it after the place of his birth, Salem.

Consider the next topic, under the heading:—ARRIVED IN SALT LAKE VALLEY. He wrote: July 21, 1847.

It was suggested that this was a mistake due to faulty memory. However, this could not be the case. We have the tradition in the family to this effect, we have somewhat the same statement in the S. F. Curtis letter and this Semi-Centennial statement, of course, was written by Lyman Curtis himself. He had come from a land of great rivers and broad valleys. To him to enter a valley did not mean necessarily to arrive at one's destination. The truth seems to be he preceeded the wagon train down Emmigration Canyon as an advance scout and took word back about road conditions. No man questioned the varacity of

Lyman Curtis.

The next headings are:—WHOSE COMPANY—B. Young's Co., John Brown's Co. (or) Te(n). CAPTAIN OF 100:—Stephen Markham.

Under the last topic (though started above it) when corrected we have:—REMARKS:—in co(m)pany with others (I) went to Missouri in 1838 (in) Zio(n)s Camp to redeem Zion. We stayed there until driven out. Came to Nauvoo, built a temple and left it. Came to (the) Mountains and found and built a 1(and) (of) peace (and) plenty.

Lyman Curtis, I am 85 years old.

As it stands, one may see only trivial errors, or on the other hand he can see the summary of a life of sacrifice and service and can feel the heart throbs of a man after a storm tossed life of mobbings and persecutions for his religious belief when at last his feet stood firmly in a "land of peace."

"IN COMPANY WITH OTHERS."

Under remarks he starts out: "In company with others." Here we get a glimpse of how our Pioneer used the word "company." It is used in the sense of companionship. The stiff military use of the word "company" was foreign to the pioneers. To them the word meant fellowship or companionship. It should be so understood and read.

"(I) WENT TO MISSOURI IN 1834 (IN) ZIO(N)S CAMP TO REDEEM ZION."

To some who are unaware of the sacrifices the early saints of our church made this may seem small. However, it was a journey of the greater part of two thousand miles. They traveled through several important cities yet in many places the country was undeveloped. The roads were not roads but

merely trails. Often these trails went through low wet lands and in mud and swamps through which wagons would pass only with the greatest difficulties.. Often teams would bog down and by means of ropes, men, twenty or thirty at a time would have to drag wagons across swamps and streams. Winds and torrents of rain often deluged the camp. Much of the route was through undeveloped country with settlers miles apart. Food for men and provender for teams could hardly be obtained.

However, the journey was not all toil, sweat and hunger. There was the sunny side of it. They were in a good cause. At night they laid their tired bodies down to a song and a prayer. They began each day at the sound of the bugles and with an assembly to offer up thanksgiving and a prayer for a blessing of the Lord upon the labors of the day. Then there was the daily association with the leading brethern. Curtis and his comrades had been recruited by Hyrum Smith and Lyman Wight. The first part of the journey was made under their direct supervision. During the later part, he was in daily contact with the Prophet Joseph. It was an education of the first order to see a Prophet meet the vicissitudes of this unusual journey. One hour Joseph would be soothing the fevered brow of the sick, the next he would be lending a hand to get a team out of a mud hole, the next would find him in council solving some perplexing problem and next he would be standing in the midst of his assembled brethren propounding some profound principle of eternal life. At the time young Curtis was a sober student. Whether the Prophet Joseph stood bedaubed with mud while tugging to drag out a bogged down wagon or whether he stood in spotless clothes addressing an attentive audience there was a dignity, an open honesty about him that bespoke a person upon whom could be bestowed the greatest trust.

Curtis had joined the Church the year previous and had met the Prophet, Sidney Rigdon, and Martin Harris. He was a

fervant believer in the message of the Prophet. Yet this daily association with him in Zion's Camp under all conditions—good and bad—completely won his heart. Never once did the faith of Lyman Curtis waver.

There was a collection of great men in Zion's Camp. To join the camp did not make great men out of everyone. However, most of the men who became the future leaders of the church were in it.

This is an alphabetical list of the members of Zion's Camp who joined Pres. Young's Pioneers: Zebedee Colton, Lyman Curtis, Joseph Hancock, Luke O. Johnson, Heber C. Kimball, Amase Lyman, Orson Pratt, George A. Smith, Wilford Woodruff, and Brigham Young.

“CAME TO NAUVOO, BUILT A TEMPLE AND LEFT IT.”

When the saints were driven from Missouri, Lyman Curtis was one of a number who signed a pledge to do all in his power to help evacuate the poor from Missouri. The building of Nauvoo was no small task. He worked upon the Kirtland and the Nauvoo Temples. When they left Nauvoo and the Temple he left his fourth home for the cause of Christ. These sacrifices he never mentioned.

“CAME TO THE MOUNTAINS AND FOUND A L (AND)
(OF) PEACE (AND) PLENTY.”

On July 24, 1897, Lyman Curtis looked back on sixty-four years of service he had given the Church. After its founding he had taken part in all the great crises through which it had gone—Zion's Camp to redeem Jackson County, the settlement of Clay Co., the settlement of Ray Co., the Settlement of Davis Co., the expulsion from Missouri, the settlement of Nauvoo, the building of the Temple at Kirtland, and, also, at

Nauvoo, the expulsion from Nauvoo, the settlement of Winter Quarters, the Pioneer Trek, the settlement of Salt Lake City, the Southern Mission, and the development of Utah County between Spanish Fork and Payson.

Sixty-four years of service to his church and to his state. During this long period he found no special praise for himself nor anything but good of the leaders. At this time he was at peace with God and man. There had been many who could pray longer or preach louder, but few were heard better or trusted more. At the close of life he seems to have said, "Lord, I thank thee, that thou hast chosen me to serve."

POULTRY,
EGGS,
PRODUCE
AND FRUIT.

S. F. Curtis & Bre

DEALERS IN

GROCERIES, PRODUCE ^{AND} GRAIN.

CANDIES,
NUTS,
CHEESE AND
CRACKERS.

Salem, Utah. 189

C. J. Rogerson Esq.,
Salt Lake City,
Utah

Dear Sir:

I came in with John Brown's Company on 21st of July 24, 1847. When we were camped at Echo the Mountain Plague broke out. Thirty men were detailed to go from there to the valley. It was three or four days making the road through Emigration canon. on construction the road we used picks, shovels, scrapers and plows, so we were plows before the date mentioned in some issues before.

On the morning of the 21st of July 47 we came down from Emigration and camped on or near Emigration square in the Ninth ward.

July 24, 1847. President Brigham Young came in and camped on the Temple square. We after words came up to the Temple square. I made garden and adobies until the middle of August. Then I went back ^{with the orphans} to get my family which we met on Sweet Water. Respectfully yours S. F. Curtis

THE S. F. CURTIS LETTER

This letter came to my attention for the first time in August, 1951, in the library of the D. U. P. It was a surprise—not only because it was the first time to be seen by me, but, also, because of the mistakes it contains. However, it deserves our serious consideration. Evidence both for and against Lyman Curtis' claim should be weighed if we are to be unbiased and if we are to come to a just decision of the merits of his claim.

General facts about the letter:—

1. It is written on the letterhead of S. F. Curtis and Brother of Salem, Utah. It is in the hand writing of S. F. Curtis.
2. It is addressed to E. G. Rognon, Esq., Salt Lake City, Utah.
3. It purports to be a statement of Lyman Curtis, written and signed by S. F. Curtis.
4. It was likely never mailed.
5. It, likely was never seen nor read by Lyman Curtis.

Some helpful facts:—

S. F. Curtis was a grandson of Lyman Curtis. He operated a grocery and supply store within a half block of the house of Lyman Curtis.

The document bears no date but the letter has the three figures 189— and a space intended for the insertion of the particular year. It was most probably written in the last part of 1897 or the early part of 1898.

The letter was without doubt written at the suggestion of Lyman Curtis. However, it was not dictated.

Lyman Curtis was not satisfied with the details of the story of the Utah Pioneer as printed in 1897. He tried as best he could to correct the story and to give the truth to those interested.

This seems one of his efforts. It failed—not because of any fault in his story but because of the faulty recording of the story.

Lyman Curtis died Aug. 8, 1898 in his 86th year. During the last year of life he was confined pretty much to his home. He was visited by his grandson on various occasions. On one of these visits, Pioneer Curtis, most probably related the story of the entrance of the Pioneers and in particular his own entrance into, Salt Lake Valley and asked S. F. Curtis to record it. S. F. Curtis most likely, walked from the home of our Pioneer to his store, sat down at his desk, took his business stationery (which is not usually carried around when visiting), and wrote the story from memory.

Unfortunately his memory was faulty, and the faulty document is the result—a lot of facts expressed to a certain extent in the words of Lyman Curtis but arranged in a confused or scrambled manner.

As it stands it does not conform either to known historical facts, or to the story of Lyman Curtis.

Slightly modify the theme, and rearrange the details to conform to known facts and we have the story of Lyman Curtis.

A LOOK AT THE LETTER

After the introduction the letter states:—"I came in with John Brown's company on 21st of July 1847."

However, no Pioneer Company entered the valley on this date. Eliminate "with John Brown's Company" and we have the statement that Curtis came in on July 21. This seems true. The Curtis family has the tradition that Lyman Curtis and a companion explored the road down Emmigration Canyon ahead of the Pioneers on the date mentioned. Later on the writer states:—"On the morning of the 21st of July '47 we came down from Emmigration," etc.

We cannot ignore these two statements, because of a third by Lyman Curtis in his own writing, and some very interesting circumstances. We will reproduce the statement. What are the circumstances? Every foot of the difficult road from Weber Canyon to the summit of Little Mountain (the divide between Parley's Canyon and Emmigration) had been explored—but no further. So important was this exploration that Elder Orson Pratt did it himself. The morning of July 21, found Elder Pratt very busy. He could not explore. The group of Forty-two Pioneers was nearing Little Mountain, the end of their explored trail. What were they to do? Proceed blindly on an unknown mountain trail? Was not this habardous? Lyman Curtis was chosen to be a road scout.

Further proof of his entry into the valley on July 21, 1847 is furnished by Lyman Curtis during the Utah Pioneer Jubilee, July 24, 1897. A questionnaire was filled out by him. At this time a question as to the time he first "Arrived in Salt Lake Valley," was answered thus:—"July 21, 1847."

All these assertions indicate the valley was entered. However, no camp was made. They were to find out road conditions. On their return a surprise report must have been given. From Little Mountain, where the pioneers got their first view of the floor of the valley, they supposed it would be a 15 or 20 mile journey to their destination. To find the valley was

only about four miles from their noon camp must have been a happy surprise. At least a joyful expectancy aroused Elder Pratt, who had been too busy to explore and sent him on a flying trip down the canyon that afternoon without a horse.

The next part of the letter speaks of the two camps, that were made. Two camps were the burden of Pioneer Curtis' story. And here again we have them and in their right place—one on Temple Square and one on Emmigration Square. However, the time recorded as the beginning of these two camps is not correct. Neither camp was made as early as July 21st nor as late as July 24.

The Temple Square camp was made on July 22, 1847 by the Nine Horsemen. The Emmigration Square Camp was formed the morning of July 23 by the Main Company which moved up from their Mill Creek Camp. It should be pointed out that the Nine Horsemen made no claim to finding or pointing out Temple Square. They found a suitable place for a city and the best camp ground in the region.

In the letter, what other individuals did is not reported correctly. For instance, Pres. Young entered the valley July 24. There is abundant evidence that he "camped on or near Emmigration Square" and afterwards came to the upper camp. His wagon was moved up July 27 and the President came there July 28. At the time, even, President Young did not know the exact location of the future Temple. It was revealed to him in the late afternoon of July 28.

One of the most noticeable errors is that connected with Pioneer Curtis' return trip. He returned to get his family, which the letter says, "We met on Sweetwater." Some of the returning Pioneer and Battalion Boys met their families at this place but of course Curtis did not—the family awaited him at Winter Quarters.

These errors could not have been made by our Pioneer or any person well acquainted with the history of the Pioneer Journey. The most serious mistake is the omission of the events that happened on July 22 and 23. It is these events that Pioneer Curtis was most concerned about. However, with all the errors and all the omissions the document indicates: first, Lyman Curtis was not satisfied with the details of the Pioneer History as published in 1897. Therefore the letter. Second, there were two camps—one on (or near) Temple Square and one on Emmigration Square. Around these two camps, lay the center and circumference of Lyman Curtis' story and fourth, Pioneers Lyman Curtis and companion proceeded down Emmigration the morning of July 21, 1847, probably as road scouts.

What he did July 21, 1847, did not interfere with his completion of his Pioneer journey July 22, or the next day.

DATE DUE

AUG 26 1997

AUG 14 1997

APR 03 1998

MAY 27 1998

APR 14 1998

OCT 22 2001

OCT 22 2001

SEP 13 2008

DEC 13 2008

JAN 20 2008

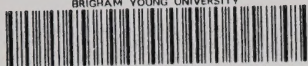
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